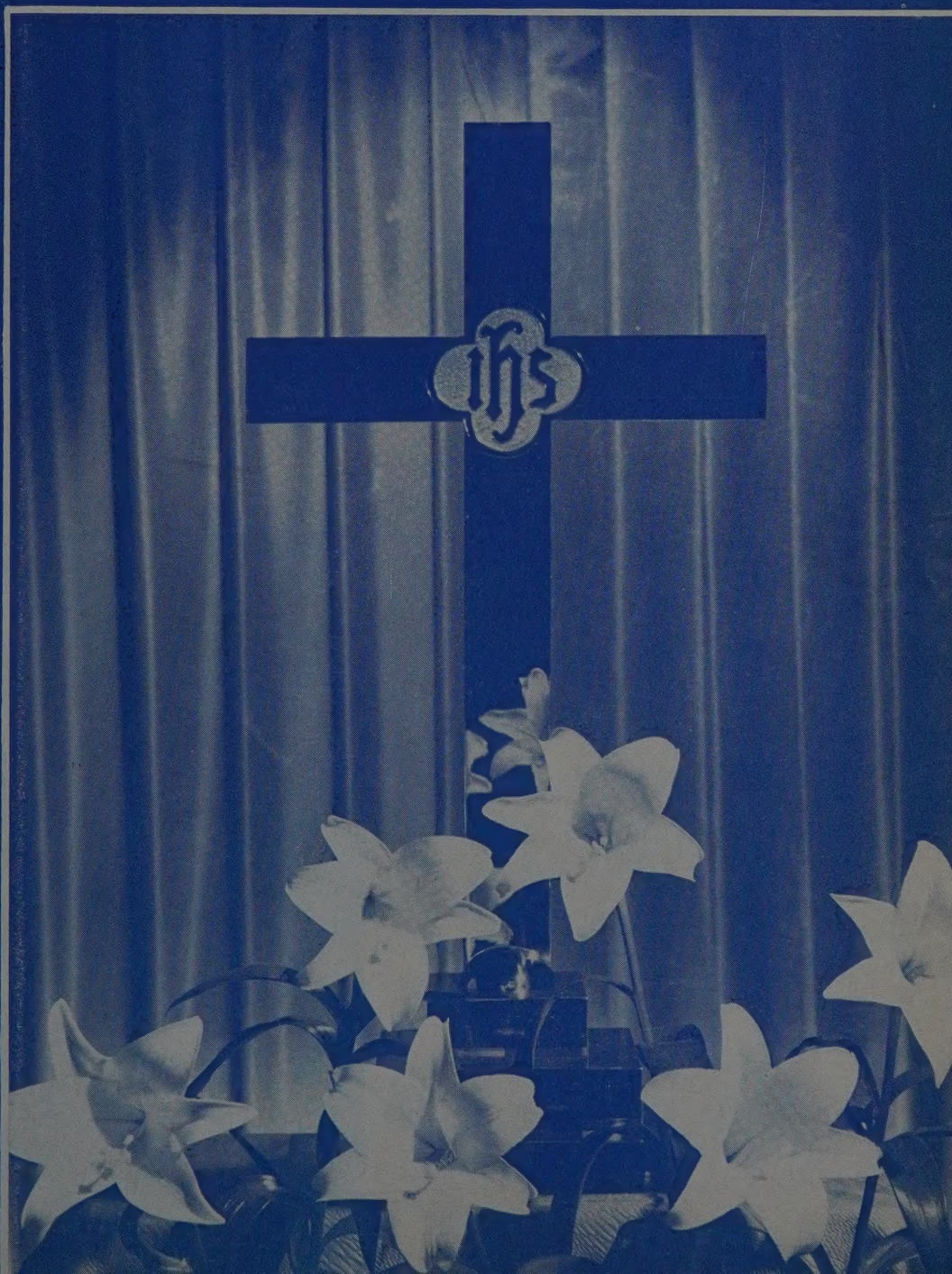


Lutheran Herald

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GETHSEMANE

Shadows . . . night-dew . . . rest;
But a man at arms is kneeling there,
And He grips our hearts with the mighty prayer

"Thy WILL be done!"

Starlight . . . silence . . . peace,
For the peace of conquest fills His heart,
Self-conquest, O, the heaven-taught art!

"THY will be done!"

Torchlight! . . . Treason! . . . Death!
But He meets them all with a valiant soul,
Aflame with God, His eye on the goal!

"Thy will be DONE!"

—Frieda Martini Buchen

RENASCENCE

God breathed upon a lifeless clod—
Chilled with the Winter's cold,
Dark, with the Earth's damp mold,
And lo! A LILY . . . white, new-born,
Lifts its stainless face to God,
To bless an Easter Morn.

God breathed upon a lifeless Soul—
Forsaken, wandering alone
With a heart of stone . . .
And lo! A Flame, celestial white,
Shone from the darkened night
To light a sinful World.

—Jocile Webb Pearson



Lutheran Herald

A Christian Is Different

A MEDITATION FOR EASTER

The Editor

She turned round and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom do you seek?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary.' She turned and said to him in Hebrew, 'Rabboni' (which means Teacher). Jesus said to her, 'Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.' Mary Magdalene went and said to the disciples, 'I have seen the Lord'; and she told them all that he had said these things to her. —JOHN 20:14-18

Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus.

—ACTS 4:13

A Christian is different; Christians as a group are different.

"What's that? More of that 'holier than thou stuff'? I thought you people had gotten over that idea. I thought you had finally learned that there are plenty of people who don't even pretend to be Christians who are good and kind and clean and decent. What do you mean, 'A Christian is different'?"

Wait a little. That isn't what I mean at all. Certainly there are non-Christians who are good and kind and clean and decent. Some of those I know are better and kinder and cleaner and more decent than some Christians I know. All that proves is, first, that there are other motives for being kind and good and clean and decent than the Christian faith; and, secondly, that there are people who are called Christians who haven't gotten very close to their Lord yet, and some who are just

plain hypocrites. Those paradoxes of life on earth really prove very little.

The fact remains that a Christian is different. He became different the moment he was made aware of the fact of Easter. It is knowledge of what transpired in the Garden outside Jerusalem in the earliest dawn of Easter Day that makes him different. It roots in the age-old confession of the Church, "... the third day He rose again from the dead."

People have been much exercised about this whole business of the Resurrection. Science can prove without difficulty that physical resurrection is impossible. Of course it is—on a scientific basis. But so are most of the facts upon which our Christian faith is based. The Virgin Birth of Jesus is impossible—which makes Him an illegitimate child. The miracles are impossible—which makes Him an impostor. Answer to prayer is impossible—which makes Him a liar. The regeneration or new birth of a person is impossible—which makes a Christian a neurotic. Heaven is a figment of the imagination—which makes the child of God a deluded fool. To be sure, it is all impossible, and therefore a Christian is "different" only in the sense that he is living in a quite unrealistic world of his own. If all truth is demonstrable scientifically, a Christian is "different" because the things he "knows" are not so!

But is truth only that which can be scientifically demonstrated? If so, what becomes of faith? Not only Christian faith, but all faith. Think for half an hour of all the things you accept on faith, depend upon, build your very existence upon. Can you *prove* their truth? Of course not. Yet you *know* them to be true.

Let us admit that it is here the "difference" of the Christian roots. Not simply that he has faith; everyone has faith in something. Rather, it is in the *source* of his faith. *Hebrews* defines faith as "the assurance of things hoped for, the conviction of things not seen." A long list of those having faith follows, and it develops that they had faith in matters that had not happened yet! How could they believe in something that had not happened?

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The answer to that question is in a word which occurs in the great "Faith Chapters" of *Hebrews*. The word is *promise*: "These all died in faith, not having received what was *promised*, but having seen it and greeted it from afar" (Heb. 11:13). Who promised? God. Where? In His Word. That is why those men were "different." They had faith, they believed. The source of their faith, the anchor of their belief, was the Word of God.

Such, too, is the root of the "difference" between Christians and others. They have a word from the Lord. He speaks to them and they respond by faith. What difference does it make to them that wise men contradict their faith? It is not based on facts necessarily acceptable to man. But the facts are nevertheless facts, because they have God's testimony.

Go into the Garden on Easter morning. I know of no better place to learn how secure the Christian faith is. Take Mary Magdalene; see what the Garden did to her. Jesus had already done wonderful things for her. She loved Him. She mourned His death. She came to a place of death, expecting to find nothing but death. The empty grave meant nothing to her except that somebody had violated it and made away with the body. Note that well; it is important.

Then what happened? She met Jesus. Just that. And all the promises which He had made came back to her. He was not dead. He was living. He was present. He was still her Lord. She raised no questions. The whys and hows were unimportant. Here was Jesus, actually risen. And His commands were as before—the guiding power of her life.

In order to see the risen Jesus of Easter, one should have the simple heart of Mary. I wonder how Mary would have reacted to the word-splitting of theologians about "the nature of the resurrection body." She probably would have said, "I saw Him, didn't I? He spoke to me, didn't He? What more do I need to know?" The simple, unassailable fact is that Jesus rose from the dead and claims lordship over the lives of men.

Christians are called "the followers of the Risen One." Is it too much to say that apart from the empty tomb in the Garden there is no Christianity? That is actually the fact. Christians are different because they know that their Lord is living, present, actively guiding their lives.

Now turn to the brief verse from *Acts* which was quoted at the beginning of this meditation. A little time has passed since the Resurrection. How much, we do not know. Two months, perhaps three. Time enough for the disciples to have walked with the Risen One. He has spoken with them, eaten with them, lived with them. He has outlined His Kingdom program for them

and showed them their place in it. Time enough for the Ascension. Time enough, too, for Pentecost. And time enough for them to begin their work.

Now two disciples—Peter and John—are faced with a crisis, the outcome of which may be life or death to them personally; success or failure for the work Jesus entrusted to them. Arrested for their witness to the Risen Christ, they find themselves on trial before the same tribunal which only a short time before had condemned Jesus to death. The result? A boldness such that it caused amazement among the judges. And how did they finally explain it? By the fact that these men "had been with Jesus."

There it is again—they were different. The judge might as well have said, "They *are* with Jesus." Jesus risen and ascended, was the guiding star of their lives. Were they courageous? They learned it from Him. Were they consecrated to their duty? Yes, because they had Him as their constant companion.

And so the followers of the Risen Lord have gone their way through life—ordinary human beings, yet different; taking an active part in the affairs of man, yet separated, too.

They are different in the nature of their hope. They walk toward a goal set for them by their Lord—not a goal of seeking for what self wants, rather for what God wants. Not an end which is defined in time, rather in eternity. That makes them different in their attitude toward death. No one who has stood with Mary in the Garden and has echoed her "Rabboni!" can ever again fear death and the grave, for himself or for his dear ones.

They are different in their ambition. To be sure they too enjoy the good things of the world. They earn money and spend money. They enjoy life and living. But all material things are relative to the chief objective of life: "That I may know Him and the power of His resurrection." Their highest aim is to serve Him as He may direct.

Perfect, then? By no means! It is one of the saddest facts in the world that the scoffer can point to the life of a Christian and at times be justified in saying, "Sure, he's different, but you can't see it in his life. I guess he's different because he's a hypocrite. I, at least, don't pretend to a holiness I do not have." Thus is the name of the Risen One dishonored, and Jesus is crucified again.

Yet perfection is for the follower of the Risen One more than a vain hope. When Jesus said, "Ye shall be perfect," He held up before the Christian the ideal toward which man strives. He falls far short, but he keeps on trying. And the marvel is that he actually does come closer and closer to the perfection which shall be his completely only when he too has experienced death and resurrection.

Thine Is the Power

Our Father—

Thou who didst create

The glory and mystery of the heavens,

And the splendor of the earth;

Thou who hast made the desert to bloom,

To bring beauty out of thorns;

Thou who canst put together all brokenness of man

And build up temples out of ashes,

Who hast created unity out of chaos;

Thou who dost make the rain to fall

Upon the deadness of the earth,

Bringing forth living things;

Thou who didst bring

Out of the dust of the earth

A living man—

Maker and Redeemer of all mankind,

Thine forever be

the Power

and the Glory—

Amen!

Myra Johannesen

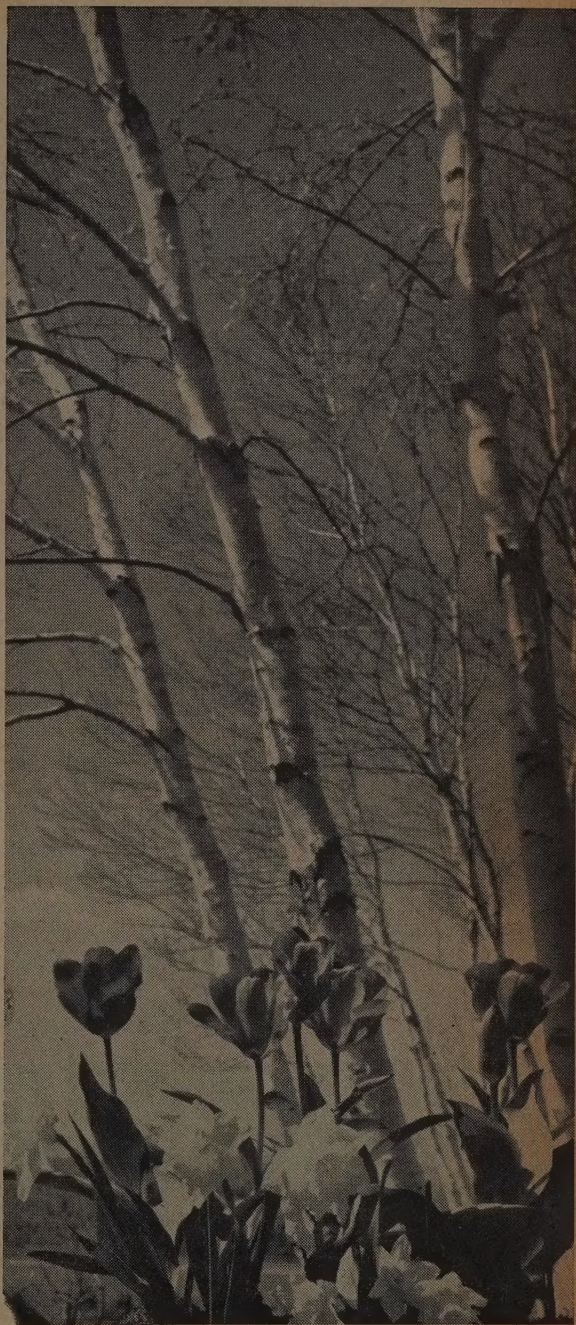


Photo by Devaney

The Rural Pastor—1956 Model

Betty Westron

What is your conception of the typical rural pastor?

Perhaps you see him as a silvery-haired gentleman in a frayed black suit plodding through a quiet, unchanging routine . . . you may look upon him as a preacher of droning, platitudinous sermons, a man without quite enough creative ability to succeed in a larger parish . . . or he may be pictured as a man who has allowed his scholarship to wear thin, vegetating in a placid backwater . . . or do you think of the country parson and his mousy little wife as sacrificing their own interests on the altar of community approval, trapped in a life of conformity?

If you harbor any of these impressions, then it's time to change your views, to bring your thinking up-to-date.

Visit a country parsonage of today, and you will discover that this dreary stereotype just doesn't fit. You will most likely be met at the door by an alert, attractive pastor's wife who sees no virtue in wearing a dowdy hat.

The pastor himself may wear his hair in a brush cut, may appear at a picnic in Bermuda shorts, may drive a convertible. Frankly, the people are a little relieved to find that he can shed some of his aura of dignity. They grant him the freedom to be an individual.

As Individual As Snowflakes

Country pastors of today are as individual as snowflakes; and nowhere is this individuality reflected so well as in their "spare time" interests. They are able to bring new zest to their shepherd's tasks because they have not had to sacrifice their enthusiasm for art and literature, science and music, athletics and mechanics.

A blonde, broad-shouldered young pastor with a flair

for invention is the Rev. Giles Ekola of New York Mills, Minnesota. A childhood interest in mechanics and physics started it all, and after discharge from the Air Force he began to tinker with inventions. Thus far the two inventions which show the most promise are a Christmas tree stand and a cover and seal for wide-mouth vacuum bottles. A large manufacturing concern is running a study of his first idea.

Putting together sermons requires creative effort according to Pastor Ekola, and work on inventions may provide healthful exercise for these creative powers. Then, too, a rural pastor can use the financial boost which a successful invention may provide.

Pastor Ekola feels that "the rural ministry is a place in which a man can find out what he is made of."

Another pastor with an enthusiasm for "tinkering" is the Rev. W. H. Klein of Carthage, Illinois. His interest in woodworking, mechanical and electrical engineering has provided some practical equipment for his rural parish.

He has built an altar, beginners' tables, and utility cabinets for the Sunday school. Recently he designed and fabricated a set of light fixtures with direct and indirect lighting for the church, and also re-wired the building. A deep freeze he put together five years ago is still going well, and this success has inspired him to work on an air-conditioning project for the parsonage.

Personal counseling has been emphasized in Pastor Klein's ministry. This is rewarding work, but progress is made so slowly that it may be discerned only over a period of years. There are moments of discouragement. That's when he gets a lift out of going to the basement chucking a piece of wood into the lathe, touching



Ideas that come to Pastor Giles Ekola as he drives his car or as he's falling off to sleep at night are drawn out in detail at his make-shift drawing board in the parsonage dining room. Later he makes a model of the invention and begins the long process of getting it into production. Although he has yet to receive his first royalties, he has two patents applied for and a third one ready.

Photos by NLC News

l to the work, immediately seeing the results of his
ort.

The Klein family went through one period of raising
gora rabbits and spinning yarn by hand. Right now
y have one rabbit, two feeder pigs, a sow and a
er of 11, two cows, three hives of bees, and "an
asional chicken." These ventures in animal husband-
give him a bond with his farmer neighbors, the
stor points out. They feel that he is one of them.
For many years while the Rev. R. H. Riensche was a
irie pastor in Deshler, Nebraska, his favorite vacation
he hobby was mountain climbing. Every summer
nd him and his wife and daughters packing up for
jaunt to the Colorado Rockies. Now, in his new
ignment at Loveland, Colorado, Pastor Riensche finds
hobby right at his front door.

Great Plains Editor

writer-pastor who snorts at the notion of conform-
is the Rev. J. Elmo Agrimson of Tioga, North Da-
ta. The spunky young man with the pugnacious set
his jaw stands around on main street talking things
er with his farmer friends, then goes home to write
mons or articles in his free-swinging style.
As editor of the Rural Lutheran and contributor to
er publications, his writing crackles with vitality.
stor Agrimson started as shepherd, took his high
ool work by correspondence, and now finds that he
d his rural parish are at the busy center of the North
kota oil boom. The Tioga pastor finds that dull



With an oil boom going in his town of Tioga, North Dakota, Pastor
no Agrimson spends a lot of time calling on the trailer-dwelling
workers. Both the newcomers and his Norwegian farmer members
pire his journalistic outpourings from the heart of the Great
Plains.



These "lug boxes" are used by the Rev. Willis Yarian to breed
hundreds of earthworms each winter in the parsonage basement.
When gardening time comes, the "castings" will bring new vigor to
his own vegetables and flowers and to the gardens of his neighbors.

moments are increasingly scarce as he integrates the
trailer-dwelling newcomers from Texas with his old
Norwegian parish.

His Great Plains candor can be heard in quotations
like:

"Out West a preacher cannot coast on his 'Reverend.'
The pastor should act like a permanent citizen and not
like a temporary visitor from heaven."

Pastor Agrimson acts like a permanent citizen of
Tioga. His greatest satisfaction as a rural pastor comes
from seeing the direct effect of the Christian fellowship
on the whole community. He's active in the Chamber
of Commerce and Kiwanis, edited a 1955 brochure on
the town, and engineered a population and religious
census.

Completely sold on rural life, Pastor Agrimson re-
minds his readers that "a holy child was born in a one-
horse town in Palestine."

In the living room of the Lutheran parsonage at Elk-
horn, Nebraska, are three big tanks of tropical fish,
the spare-time interest of Pastor Ted Schroeder. Swim-
ming around in the lighted tanks are a variety of bril-
liantly-colored little fish—angel fish and neon tetra,
kissing gourami, wags, and tail light fish.

Everything he knows about the fish he's picked up
from reading. He has rigged up a pressure tank to
control the air and filters to clean chloride and gases
out of the bowl. Thermostatically-controlled heaters
maintain a constant temperature of 76 to 79 degrees, and
ornamental aerators keep the water bubbling.

The building of a new church and expansion of the
parish program have meant a heavy schedule for Pastor
Schroeder, and the fish have given needed relaxation.

An avid student of nature is the Rev. Clarence W.
Thorwald of St. Edward, Nebraska. His interest in

birds, insects, gardening, and weather study take him often into the out-of-doors. Pastor Thorwald also pleads guilty to verse-writing, which he considers not unconnected to his pastoral work. He recognizes it as an aid to concise thinking.

He Raises Earthworms

For another rural pastor, the Rev. Willis Yarian of Fort Wayne, Indiana, an interest in gardening has resulted in an unusual family activity, the raising of earthworms. As a farm boy he had observed how the common earthworm processes the soil. Earthworms take organic materials from the soil (such things as manure or garbage), and pass these materials through their bodies, adding their own secretions. The earthlike "castings" which are thrown off are a fine, natural plant food.

When the pastor first began raising his own earthworms, his only purpose was to produce better vegetables in his garden. Soon he was enthusiastically supplying castings for gardening friends. By this time his family had become interested and began to lend a hand, and now the project has grown into a modest commercial venture.

All the Yarians get into the act—counting worms, packaging and working the castings. Castings are produced and worms are grown in two outdoor pits, and in wooden "lug boxes" and oil drums in the basement. Women in the parish remember to dump the church's kitchen wastes into the compost pits.

As a rural pastor, Pastor Yarian feels that he is called to lead his parishioners to a deeper appreciation for beauty in God's countryside and not to use all their energies for cash crops.

"Only a vigorously growing plant is beautiful," he says. "To attain this beauty we must work with God in nature, and the lowly earthworm is one of our best allies."

Lemmon, South Dakota, is a typical trade center in the grain and cow-puncher area which owes a cultural debt to the Rev. Erling Erickson, a young Lutheran pastor with a gift for art. Not only have he and his people added a beautiful Gothic church to the Great Plains landscape; but the pastor has served as a scholarly art interpreter to the entire community.

In his work as missionary to the Cree Indians at Rocky Boy, Montana, the Rev. John Dehaan can make good use of his knowledge of photography. Pastor Dehaan's hundreds of colored slides of the life among the Crees are circulated round-robin style among the congregations of the United Lutheran Church and serve to stimulate interest in the mission. His Indian rural

parishioners with their braided hair, buckskin papoose carriers, and knee-length moccasins make colorful subjects for the pastor-photographer.

Danish Folk School

Although he formerly served in city parishes, the Rev. Enok Mortensen finds that his world has become much larger in his 12 years as pastor in the little town of Tyler, Minnesota. During those years he has gained international recognition for his work in Danish-American cultural study.

Three years ago, on a State Department lecture tour of Denmark, he gave 75 talks on the everyday aspect of American living. He has written a half dozen books on the Danish-American immigrant. Because of the achievements and also because of the "folk school" which he had directed at Tyler, he was awarded the Knight of Dannebrog Cross last spring by the Danish King.

Pastor Mortensen believes—as did Bishop Grundtvig, founder of the Danish folk school movement—that the Gospel has a bearing on life here and now as well as in an "other-worldly" sense. He came to Tyler convinced that it is more important to strengthen, enrich and deepen the lives of the people than to build up a stronger institutional church.

He found that the Tyler parish owned a decaying building, unused and neglected, which had once housed a thriving folk school on the Grundtvig pattern. Under his leadership the Danebod Folk School has once again become a center for rural culture and education, creative folk living, recreational leadership, and community development.

The yearly calendar includes such things as a Rural Life School, summer camp for children, a community Fourth of July Festival, Recreation Institute, and Folk Meeting.

Now the Mortensens are thinking about another year in Denmark, where the pastor has been asked to teach a class in American Culture at the famous Askov Folk School.

"I believe that it isn't enough merely to preach on Sunday," he says, "for we are citizens not only of Heaven but also of America, and members of a large world community."

Thus another Lutheran pastor casts his vote for a broader conception of the rural pastor's job. Not that the shepherd's tasks have been neglected while the pastors have been busy "expressing themselves." Indeed, not! Today's pastors approach the traditional parish work of preaching, teaching, and spiritual guidance with all the consecrated enthusiasm of their predecessors but they believe that God approves of their interest in improving the total quality of rural living.

he eyes of the world have been focused on Africa. During this period of rapid change, we suddenly wake up to see that South Africa's ponderous progress has led inevitably to the dilemma of today: the growing power of the European, the developing mines and industries, the growing "white" cities, the pliable, serviceable black man awakening under education and contact with the West, the industrial vortex drawing in thousands of natives, swallowing them up, detribalizing and urbanizing them—the industrial revolution with its demoralization. These changing peoples living together in the same geographical area are inexorably divided by the spirit of Apartheid with its mixture of palliative social service and domination. Out of internal struggle and external clash have come unease and tension, mistrust and hatred, together with a little seasoning of sympathetic understanding. Laboring under these conditions, we must be sensitive to them and their developments in order to be as effective as possible. As a mission we must grow rapidly enough to stay abreast of the changing tides in order to utilize them for the building of the Kingdom.

The tension in South Africa speaks loudly that we must rapidly develop a self-governing church which can take the responsibilities of evangelization of their own people. For long years we have been training evangelists and pastors for this purpose. In recent years the Synodical organization has been set up. Letters just

Mission Advance in South Africa

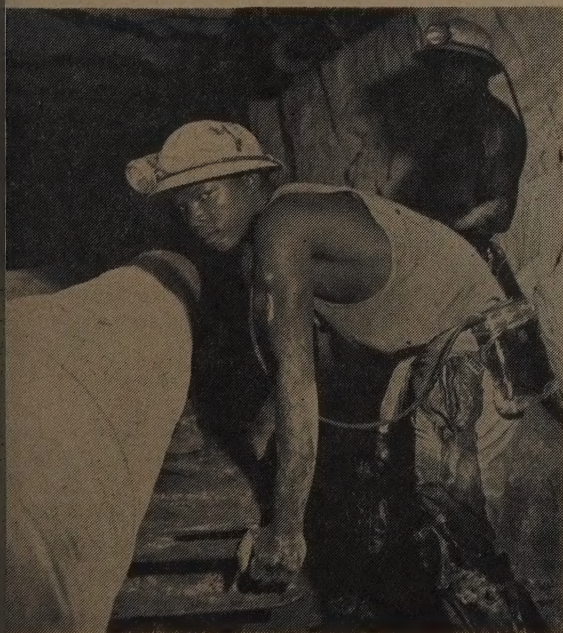
received from South Africa marvel at the growth of initiative shown by the Zulu Christians since this organization has gone into effect. Negotiations for one joint Lutheran Church of South Africa have already been initiated. Original proposals have been carefully studied by the various Synods, and it is hoped that all will enter into this new church organization within a year or two.

As the white government has taken over more and more responsibility for determining the status of the native and his future lot, it has also taken over the educational systems formerly conducted by missions. Although this is a setback for our mission work, it has stimulated counter-action on the part of the mission and the church that is most promising. There is a new impetus in Sunday school work, widespread youth organizations with retreats and Bible camps, and production of youth literature. To replace some of the loss that may be suffered in formal education, we have entered into a union Bible school with the Norwegian Mission Society and have started a preparatory course for Seminary students. It may be that the loss has been more than offset by these new activities.

The migration of rural people to industrial centers has caused a grievous problem for the state in South Africa. As the men leave their communities and move to industrial barracks, they and their families lose the stabilizing influence of their homes. The solid values of the agricultural society lose their appeal for the artificial pleasures and "success" found in these centers. To cover the loneliness and frustrations, drunkenness, immorality, gang spirit replace the old tribal customs.

In these sloughs of social degradation are men and women of utter need. There has been an advance in bringing the message to these people. As congregations, homes, and dormitories have sprung up in cities and in mining areas, we have seen the unfolding of God's grace in the individual and in the group. A difficult task lies before us, beset with many obstacles that must be overcome. But there is progress.

The spirit of Apartheid will continue for years to come in South Africa, but there is a spirit of unity in Christ that will never be dimmed. As we advance in evangelism, in youth work, in the program of Christian training, in medical work, and in the production of literature, we build the eternal foundations that shall stand victorious over devastations that may be wrought by men.



The growth of mines and industries in South Africa has resulted in detribalization and urbanization of thousands of natives. The consequent loneliness and frustrations have led to demoralization. The missions have a difficult task in these areas, but there is real progress.

Mission Advance—The Indigenous Church

Dr. Rolf A. Syds

What constitutes mission advance? The answer to this question is multiple, varying with each country and its people, the type of activity, and the development of the work. Sometimes it is the number of missionaries sent, new mission centers opened, congregations formed, institutions established. Ultimately, however, the degree of advance is measured by the development of an indigenous church in each country where we have mission work. By "indigenous church" we mean a self-sustaining organized church, staffed by nationals of the country, and assuming the obligations and responsibilities inherent to such a church.

The degree of such a development depends upon many factors: a correct mission policy, social and economic factors in the country, development of church leaders, the work of the Holy Spirit in the hearts of believers. The general principles of establishing an indigenous church have remained constant, but policies have had to be changed or modified to meet the situations in which each mission finds itself. In lands where comparatively many people become converted in a short time and where living and building costs are low, the church can assume financial responsibility from the beginning. In areas where accessions to the church are small and living and building costs are high, it may be necessary to help financially for a longer period. In some places it is easy for a new convert to bear witness of his faith. In other areas it may cost him his life. Each calls for a different approach, development, and training. In every instance the aim is the same—building an indigenous church. We cannot with justice compare one field with another. Each becomes its own standard, the advance to be measured by the past status of the church in line with present possibilities.

Establishment of an indigenous church may be comparatively simple in some areas. In others it takes a period of readjustment as the church grows in capabilities, with a gradual transfer of responsibility from mission to church. In both instances the development of an organization must be accomplished with trained theological and educational staff in order to assure a stable future. As this program develops, more indigenous workers are available to work with the missionary, assuming more and more of the responsibility for the congregational work, the evangelistic outreach, and the training program.

The Sudan Mission (French Cameroun and French Equatorial Africa). The evangelical outreach of this church was rapid. Converts were made immediately,

and congregations sprang up. Except in a few mission centers, the building costs of churches and the salaries of evangelists are taken care of by local congregations. The basis for an indigenous church is good, but a formal organization uniting these congregations and the training of personnel are still to be accomplished. Some years ago a Bible School was established. Now a union Lutheran seminary and normal school are in prospect. A joint Lutheran Church for the area is being planned.

Japan. Conditions dictated that churches be established in the large centers of communication on this field. Simultaneously with the formation of congregations, a synod organization as part of a nation-wide Lutheran Church of Japan was drafted. The work has now prospered to the point where twenty-two new places have been reached from these centers. The policy has been established that where a new preaching place or congregation is begun, the local group of catechumens or Christians assumes responsibility both for a meeting place and for support of resident Japanese Christian workers. To stimulate the feeling of unity, each congregation is encouraged to contribute to a Church Extension Fund that may be used by young congregations to build their own churches.

Colombia, Madagascar, South Africa. In Colombia a provisional synodical organization has been set up that is taking more and more active responsibility for furthering the church. In Madagascar and South Africa self-support is growing. In each case a synodical organization is in actuality giving voice to its convictions helping direct the work, and growing in confidence. In Madagascar a joint Lutheran church was organized some years ago. In South Africa, one is now in the process of being formed.

Formosa and Hong Kong. The church in Formosa is fully organized and actively enters into every phase of the work. This church is unique in that it was begun as a union Lutheran Church, although seven different missions are active on the island. In Hong Kong, the various missions have separate programs, but they are fully coordinated under a joint Lutheran Mission Conference and work together in educational institutions. All congregations are united into one Lutheran Church of Hong Kong. They receive help, but they are systematic.

(Continued on page 337)

And the Stone Was Rolled Away

Harold B. Kildahl, Jr.

EASTER SUNDAY

April 1, 1956

Text: Mark 16:1-7

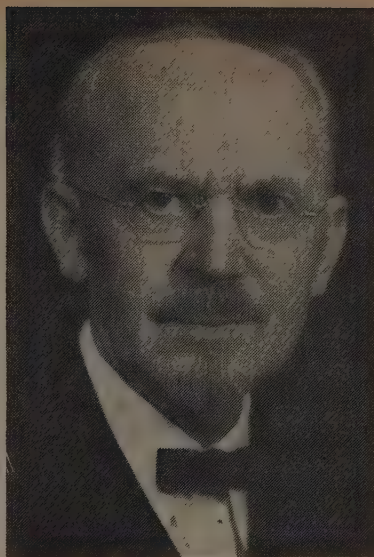
And when they looked, they saw that the stone was rolled away." It was a tremendous experience for those women who went out early to the tomb. The Lord whom they were seeking had risen from the grave where He had been laid by friends, and was alive and living forevermore. The stone, symbol of death's grim power, was rolled away and life had gained the triumph. The Lord was the victor.

Stones, always stones in the way of life, it seems! Stones—the stone of doubt, for instance, that blocks and barricades the soul from the full experience of God's grace has imprisoned the souls of many and limited the joy of many lives. That stone can be rolled away but only in the power of the Lord and His Word, the Lord and His Spirit. As Jesus Christ our Savior broke the chains of death and rose triumphantly, so too by His grace and in His power, doubt can be dispelled and the light of God's grace flood in upon man's soul to renew, restore, and redeem him from sin and all that would destroy him.

Stones, always stones in the way of life, it seems! Stones—the stone of an evil conscience that reflects itself in manner and attitude, in the sickness of the soul and mind, the emotions and the nerves, that limits man's free relationships with his fellowmen and drives him farther, always farther from God. Man, the easy prey of his own sin and shame, can find release, if he will, in the Word and promise of the Lord, for He invites, pleads and beckons as if to say: "Approach, my soul, the mercy seat where Jesus answers prayer." The stone of an evil conscience can be rolled away, for it was for that purpose that Jesus died and rose again, that He might be the Lord of all.

Stones, always stones in the way of life, it seems! Stones—the stone of death itself, that dark intruder that one day rattles in the throats of all men, striking fear and terror into many hearts—that stone too can be rolled away if you and all men will but believe the Word and promise of Christ where He says so splendidly: "I give unto them eternal life—and no man shall pluck them out of my hand."

It's Easter—the best day of all, the day of hope and surging life, of joy and a promise fulfilled. Good friend, Easter is the fulfilled Word, fulfilled in a stone rolled away, in the Risen and Victorious Lord. He is risen—and has broken the chains that bind the lives of men. Believe, friend—believe on Him and be saved, and in Him and by His Grace live forever. Amen.



The Reverend John Peterson

DECEMBER 30, 1870

MARCH 7, 1956

Faithful Steward

Let no tear fall—but let our gratitude
To God for this man's life in praise outpour.
He was a faithful steward and imbued
The lives he touched with love for Him who bore
Our sins upon the Cross. All hearts could sense
That our friend walked with God, his spirit's glow
A placid, inner thing of permanence,
A peace-rich glory that would overflow
With sweet compassion and with tenderness.
So grandly can God's servants walk! Endowed
With splendid gifts, his toil could lift and bless
The hands outstretch'd to him—till lives were power'd
To join the quest for soul-security,
To reach the crest of soul-maturity.

—Gertrude Hanson

Christ Among the Candlesticks

7. A PARABLE OF ASHES

THE LETTER TO LAODICEA

And to the angel of the church in Laodicea write: The words of the Amen, the faithful and true witness, the beginning of God's creation.

I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see. Those whom I love, I reprove and chasten; so be zealous and repent.

Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. He who conquers, I will grant him to sit with me on my throne, as I myself have conquered and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.

There is neither light nor warmth in ashes. A faint glow at the center may show that once there was both heat and light; but ashes are a gray, smoldering mass, usefulness gone. Once there was a pile of wood, dry and firm. It was set afire and glowed with warmth and light. But the fuel was not replenished, and the fire gradually died. Ashes are a monument to a fire that once was.

Have you ever seen a congregation that was like ashes? Christ found one, as He walked among the candlesticks. It was the Church in Laodicea, the seventh that our Lord visited. He was uncompromising in His condemnation of life in the congregation. The folks in the congregation supposed themselves to be rich, prosperous, needing nothing. Jesus showed them that they were wretched, pitiable, poor, blind, naked. Once there had been a warm, bright fire; how much better that had been—a congregation aglow with love and zeal. Before that, there had been wood laid ready, waiting for the spark to kindle it; how much better that had been—promise of great things to come.

Yet all was not hopeless. The spark was there; new fuel was to be had for the asking. Even a congregation that is turning to ashes can be saved.

Coldness of spiritual life is often the characteristic of congregations which prosper materially. In our day of building, enlarged staff, growing membership, we need to be sure that we do not mistake the outward for the inward, the material for the spiritual. Only as

a congregation feeds on Word and Sacrament and grows in its zeal can the fire of spiritual life continue to burn.

So ends our Lord's walk among the candlesticks, His Churches. Among them is your congregation, and mine. No two are alike, but all exist for the same purpose: to build up the saints of God and to reach out to the unsaved and lost. All have the promise of the Abiding Presence, for Christ always walks among His candlesticks. As soon as He has finished one walk, He begins again.

He closes His series of admonitions with one of the most beautiful exhortations ever delivered to the Christian Church. There He stands and knocks. Who will open the door so that He may come in? Promise is for this time on earth: promise that He will be with us "all the way, today, tomorrow, every day, 'til travelling days are ended." Promise is for eternity, when the saints of God shall sit at His right hand.

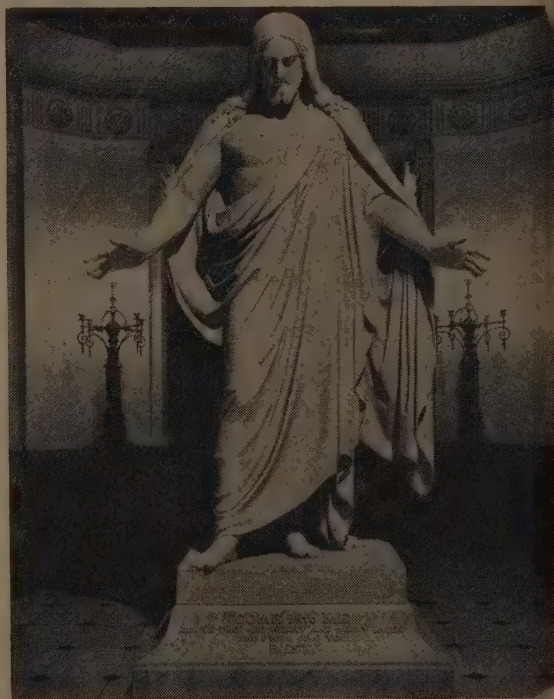


Photo by Devaney

Pictured is the "Thorwaldsen Christ," a replica of the Danish original, which stands in the main lobby of the Administration Building in the famed Johns Hopkins Hospital in Baltimore. It is carved from a single block of white Carrara marble and stands ten and one half feet high. The inscription on the base is Christ's invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIRST SUNDAY AFTER EASTER

Epistle: I John 5:4-12

The Gospel: John 20:19-31

Monday, April 2 FAITH IS VICTORY

Read I John 5:4-5

For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith.

Fresh from Easter we are under the glow and the spell of the greatest truth known to man: there is victory. The faith God has given us looks at Christ, rejoices that He rose again from the dead, lives and reigns to all eternity. Victory is written all the way through. And how are we that in Him we have the complete answer to all our needs.

My faith, then, is the difference between victory and defeat. Faith rescues, makes me a child of God and gives me courage and strength. It assures me that God loves me, forgives my sins, and will bring me safely through this life and take me home to heaven when my hour of death comes.

May God help me to keep my faith strong. Let me nourish it with His Word and the Sacrament. And if God tries my faith, let me draw closer to Him, determined to hold onto the most precious possession I have.



Thursday, April 5 ASSURANCES

Read John 21:1-14

After this Jesus revealed himself again to the disciples by the sea of Tiberias.

If you and I had been in the place of the disciples and had experienced their breakthrough, we also would have been very confused. The death of Jesus and His resurrection would have been two highly unusual events, and we would have a hard time to understand all of it. That is one reason why Jesus made several appearances to the disciples and to others, in the days after the resurrection and before His ascension. It was to give them assurance that He had truly risen again from the dead.

We are not left without assurances. We are asked to have faith, it is true, and that means relying upon things that we cannot prove thus and so. Yet God never asks us to continue in blind faith. He gives us the support of His assurances through the Holy Spirit. If a person is willing to try God, to depend upon Him, to trust Him, God will not leave that person without this testimony.

Tuesday, April 3 EXAMINATION

Read John 21:15-19

He said to him the third time, "Simon, son of John, do you love me?"

The third time, mind you! What was this? Hadn't Peter answered that question the first time? And when it came up the second time, hadn't he been still more pronounced in his answer? And wasn't his answer "yes" both times? Why ask it the third time, then?

Of course Peter was wondering. But it must have dawned on him that Jesus was not repeating this question because He had nothing else to talk about. The point is, Jesus was talking about this, and keeping on with it, because it was very important. He wanted to examine Peter, and get Peter to examine himself. He wanted him to look closely to see just exactly what his connection was with Him. Did he really love Him? That was important. If he did, then he was on the right basis. That would assure Christ's success in and through him.

Every day Christians must undergo this examination. And it is the best exam that anyone can take.



Friday, April 6 WE BRING . . . GOOD NEWS

Read Acts 13:26-39

"And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus. . . ."

Paul is speaking. He has something to say. It's good news, the good news of Jesus. It is not a story of a great man who said wonderful truths and ended up by being killed by His enemies. It is a story of the Son of God who died because of man and for man, and who rose again from the dead. This is the good news, the Gospel. This is what Paul was bringing to the people.

And that is our assignment too. We know what the news is and we know the importance of bringing this news everywhere. It is the Bread of Life to feed hungering souls; it is the Light to show men the way out of darkness; it is the Way to the Father.

There are many news stories going around. Stories of failure and sin and destruction. But here in the Gospel is the story of victory that must be spread abroad!

Wednesday, April 4 WITNESS

Read Acts 3:11-16

"Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we made him walk?"

What a change has come over Peter! He is a new man. He and John have just dealt with a cripple. They have in the name of the Lord Jesus put him on his feet. They have cured him. A crowd has gathered. The people are wondering what strange power these men have brought into play. Here is Peter's chance. He will tell them. He will give the glory to God. God, through Christ, has done this miracle.

Peter was now a witness, and fearless at that. He had a story to tell. The story happened to him and he knew its power and how it had changed his own life. From now on he was a witness to that power and he let Christ work through him.

What finer dedication can we make with our lives than to live them in witness to the power of Christ? If you have had the story happen to you, rejoice in the high privilege you have to tell it in a loving, winning way.



Saturday, April 7 HIS PRESENCE

Read Luke 24:36-43

As they were saying this, Jesus himself stood among them.

The two men who had walked with the stranger who turned out to be Jesus on the way to Emmaus, were reporting the exciting event to His disciples. And while they were doing so, Jesus came into their midst. This is an illustration of the truth that Christ always accompanies any report that is made concerning Himself. In other words, wherever the Word is read or spoken, He is present.

How wonderful is this truth! It is a distinct promise of Jesus. Where two or three are gathered together in my name. He says, there am I in the midst of them. It is an encouraging truth, as well, because those who speak for Jesus are not left to give wings to the words. Christ does that in the Holy Spirit. Not only has He promised to tell us what to say, but He has promised to lend His power to what is said.

Help us, O Jesus, to live in Thy presence. Amen.

It Will Be Minneapolis

The headquarters and principal place of business of The American Lutheran Church shall be *Minneapolis, Minnesota.*" That is the way Article II of the proposed Constitution for the new Church now reads, as the result of action by the Joint Union Committee meeting in Chicago Monday, March 12.

It will be recalled that at its December meeting the Committee found itself deadlocked on the question of location of headquarters. The division of opinion lay between the Chicago area and Minneapolis. The Committee resolved to request the congregations and pastors of the negotiating Churches for an opinion. A poll was arranged, ballots to be in the mail by March 1. The ballots were counted Friday, March 9, by the officers of the Committee, Dr. Tillman Sogge, chairman, and Dr. William L. Young, secretary.

Response to the request was splendid: 7,451 votes were cast, 3,292 by pastors, 4,159 by congregations. As nearly as we can determine, this means that 82 per cent of the possible maximum number of clergy ballots was cast; and approximately 75 per cent of the possible maximum number of congregational ballots. This is, of course, a tremendously high return for a purely voluntary and unofficial poll.

Here are the results:

	Pastors		Congregations		Total	
	No.	%	No.	%	No.	%
Minneapolis	2,085	63	3,117	75	5,202	70
Chicago	1,207	37	1,042	25	2,249	30
Total	3,292	100	4,159	100	7,451	100

The editor of LUTHERAN HERALD has been sincerely convinced that Minneapolis was preferable to Chicago. Therefore, he is naturally gratified at the result. While we have no idea how the vote went in the various bodies; it may be presumed that ELC congregations and pastors voted rather heavily for Minneapolis. Our Church is, therefore, naturally happy that the Joint Union Committee accepted the advice given by the poll.

We are also glad that the result of the poll was so conclusive. Had the result been 50-50, or even 60-40, the committee would not have been helped. With such an overwhelming majority of votes cast for one of the two cities, however, the decision of the Committee was practically determined by the opinion expressed in the poll.

It is also most encouraging that such great interest was displayed in the opinion poll. We take it as indicative of the general interest in the proposed union itself throughout the negotiating Churches.

EDITORIAL

John Peterson

I am glad that this editorial tribute to the late Editor John Peterson appears in our Easter issue as does a his obituary. I do not think that I have ever known a man to whom the Abiding Presence was so real, whom the risen Christ seemed so intimately close. I once said to a group of us: "Jesus is so very real to me. As I grow older, I seem to know Him better, and it is so natural to sense His presence continually beside me." John Peterson died on the day this is written—Wednesday, March 7. This year he will spend Easter with the risen Lord. And we who still walk by faith, not sight, thank God that this old friend of ours made Easter more real.

John Peterson held a unique place among us who work at Augsburg Publishing House. He was here a long, long time—from 1923, when he came as editor of Sunday school papers, until the fall of 1944, when he retired. Since then we have not seen much of him, just a brief visit at infrequent intervals.

Many, many new faces have appeared in our "Augsburg family" in the intervening years. But John Peterson is still remembered by a great many of us, and he will be as long as we live. Today I happened to be in one of the shops—one with which Peterson can hardly have had very little, if anything, to do—just after I had learned of his death. I mentioned it. The men who had just heard began talking about him as though he were still an intimate, daily associate. I hope it will not be considered irreverent if I speak of him as the "unofficial saint" of Augsburg Publishing House.

I think much of what we saw was a gift of God to him from birth. I heard a classmate of his say, "If ever there was a man who was preserved in his baptismal covenant, it is John." That makes sense. However much he may have matured in his Christianity over the years, it is completely impossible to imagine him, in childhood or youth or maturity or old age, as anything other than a humble, childlike Christian.

His kindness and gentleness seemingly knew no bounds. I knew him for more than twenty years. Yet I never heard him speak an unkind word, never knew him to raise his voice in anger. If some of us were upon occasion careless and unkind in our stated estimate of someone, it cut him to the quick.

John Peterson suffered a very severe loss of hearing, an affliction, he said, which began to come on him while he was still a comparatively young man. In the days when hearing aids were still imperfect and crude

oving Memory

carried a heavy burden. Later, of course, as hearing devices began to improve drastically, the burden was greatly lightened. But even so it was always there. He and I used to talk about it (we shared an office for several years). Few men have taught me more about the blessings God can give a person through an intimacy than John Peterson did. I firmly believe that he was a better Christian because of his particular thorn in the flesh."

A man in Peterson's position does not do his work in the battleline; Sunday school papers do not engage in controversy. As a matter of fact, he would have been ill-suited to a position which would have embroiled him in argument and heated discussion. His was the gift of gentleness and love. This gift he used to the fullest as an editor. He loved all the Sunday school papers and played no favorites among them. But he was quite willing to admit that *Little Folks*, meant for the youngest tots in the Sunday school, was closest to his heart. Many a time have I watched him make the "dummy" for that little paper. As he read, trimmed the alleys, and pasted, he would smile to himself or chuckle a bit at something he was going to send out to thousands of the "youngest" in the Church.

It is more than eleven years since John Peterson retired. Those who were reading *Little Folks* at that time are reading *Our Young People* now. And, of course, untold thousands of those whom John Peterson introduced to religious periodical reading have long since graduated from Sunday school papers. I hope that many of them will read this tribute and remember the days when John Peterson was their unseen teacher.

Just one more facet of John Peterson's ministry. He did not travel much, not nearly as much as do many of us at headquarters. But when he did, he did it in his own way. A week-end in a congregation or parish was an event. Whether he was the guest of the parsonage or enjoyed the hospitality of some other home, from that day on he was the friend of all he had met. Often he corresponded with them for years afterward.

So, John Peterson, you are at home now. We who are left thank God for you. An old Dutch woman used to admonish her children, one by one, as they left home, "Make you the world a little better and a bit more beautiful because you have lived in it." You did just that. Many of us have found the world much more beautiful because we knew you. Now may you rest in peace; may eternal light shine upon you.

As a result of two articles on the World Council of Churches now appearing, the editor finds himself in an unhappy dilemma. Their length (four pages last week, three this week, four next week—total eleven) has consumed so much space that all other pre-convention material has been crowded out. About thirty communications (official and unofficial) lie on our desk unpublished.

We justify allocating so much space to one person on two counts: (1) that the writer is a member of the ELC Union Committee; (2) that he is the spokesman for the opposition to membership of the ELC in the WCC.

In simple fairness, and because we see no other way of getting caught up, we shall have to impose the following policy for the time being: All official pre-convention material will be given highest priority; then will come material on all other convention issues, except that expressing opposition to the WCC. It would be obviously unfair to give added space to the opposition viewpoint if material favoring membership in the WCC is awaiting publication, until such a time as an equal amount of space has been allocated to each side. When we have concluded publishing the current articles, LUTHERAN HERALD will have published about thirteen pages of material opposing the recommendation of the Joint Union Committee on membership in the WCC. Until an equal amount of space has been given to the other side, material in opposition to WCC membership will have to take second place.

The Union Documents

Attention should again be called to the fact that the so-called "Union Documents" are for sale. Two volumes are available:

Report of the Joint Union Committee to the Conventions of the Negotiating Bodies, 1956. This volume, more than 200 pages in length, contains Constitution, Bylaws, Articles of Union, the United Testimony, Convention Resolutions, and an Addendum which gives information about the negotiating Churches and the projected new Church. The price has been set at \$1.25 per copy.

The United Testimony, the statement on faith and practice which the negotiating Churches adopted in 1952, has been reprinted as a separate pamphlet of 28 pages. It is especially intended for the use of study groups. The price is 25c per copy.

Either volume may be had from Augsburg Publishing House, 426 South Fifth St., Minneapolis 15, Minn.

Unhappy Holy Land

(Continued from last week)

Richard W. Solberg
Senior Representative in Germany
Lutheran World Federation

Naturally, one of the big problems in Jordan is the refugee. The Lutheran World Federation has a very extensive relief program among these people, both in Syria and Jordan, and is in fact the largest relief agency on the scene, with the exception of the U. N. itself. I spent an evening with the Jerusalem representative of the LWF, whose big Augusta-Victoria Hospital has about 385 beds and a staff of 25 doctors. In addition to this the Federation operates a dozen clinics in Jerusalem and throughout Jordan, and distributes great amounts of food and clothing to the refugees.

There are now 900,000 Arab refugees, who have been displaced from Israel and scattered throughout the Arab states of Jordan, Lebanon, Syria and Egypt. Jordan alone has 475,000, which means that one person in every three in Jordan is a refugee. This makes the poverty of the soil, to which I referred earlier, such a significant thing. Some efforts are being made to reclaim land in the Jordan valley, but it goes slowly, and consequently, there is literally nothing for most of these people to do except to sit in camps and nurse their hatred for the Israeli and for the foreign nations who helped create Israel. The number of these refugees is increasing by 20,000 a year, simply through the preponderance of birth over death.

I have never seen anything like these refugee camps. One of them, which we saw sprawled out on the sand dunes near Jericho, "housed" 68,000 people in tents and mud-huts. Moreover, I can testify that it gets cold in Jerusalem and Jordan. We had cold wet days, and there were people splashing through that mud and water all the while in bare feet. We also saw many, many places where these people were simply living in caves in the rocky hillsides—just a step removed from wild animals.

When the partition line was drawn between Israel and Jordan, it was apparently done without a great deal of study and care. In addition to the 475,000 refugees in Jordan who are recognized—and fed—by the U. N., there are about 180,000 so-called "economic refugees," who have no status under the U. N., but who have been deprived of their means of livelihood simply by being cut off from their land. Because of the scarcity of good land, people normally do not build their homes on the good land, but rather on stony areas, often somewhat removed from the farms. In hundreds of instances, the boundaries were run in such a way as to separate houses



from lands. Now, from the windows of their own houses, thousands of Arabs look out to see Israelis tilling the plots of land which rightfully belonged to them. Among these economic refugees along the frontiers of Jordan, the Lutheran World Federation is carrying on a very extensive relief program.

Among the cities we visited was Hebron, the site of the Cave of Machpelah, where the patriarchs Abraham, Isaac, Jacob and Joseph are buried. This is a very self-conscious Moslem city, and an elegant mosque covers the ancient burial place. A Christian may, however, visit this shrine, provided he leaves his shoes at the entrance, and pads around inside in his stocking feet on the thick richly-colored Persian carpets which cover the entire floor-space. As we drove into the city, we picked up a "Tourist Police" for each car, and were vigorously warned against doing any photographing of people, under probable penalty of stoning.

Between Jerusalem and Hebron lies Bethlehem, and on the road several more refugee camps, with their tents and mud-huts and caves. Just before Christmas the implications of the Christmas message in this land of Christ's birth were overwhelming. "Peace on earth, good will toward men" seems in this land of Jude to be a message understandable only to the angels.

It's a strange experience to move about this great religious capital of the world, sacred to three religions. From all outward appearances, it is impossible to understand what there would be in this stony wilderness to induce emperors and kings from East and West, North and South, to sacrifice their all for its conquest and

rol. But religious forces and spiritual contests have always been the strongest and the fiercest, even among peoples and nations who do not actually follow the principles of the religions they represent. There is no doubt that the tensions between Israel and Jordan today are religious, though the expressions of them are political and military. And what the western powers may or fail to do, in dealing with this burning problem of the Near East, is also credited or debited, as the case may be, in the thinking of thousands, to the Christian religion.

The situation has now become so desperately tense that it is seriously questionable whether a peaceful solution can be found. Every month that passes by, every week which almost a million refugees spend living in caves, deepens the hatred which has already obscured the clear truth.

How can this vexing problem find a solution? Perhaps—perhaps—if, by some miracle, the Israeli could be persuaded to permit the return of Arabs who had been displaced, and if the financial aid and other kinds of aid from the Western world could be increased to the whole area, so that jobs could be created—some of the hatred that has been accumulated could be mollified. In any case principles of right and justice must somehow find expression through the actions of the United Nations and its members, even if it costs something politically. If the message of the angels to the shepherds on the hills of Bethlehem cannot find a more permanent expression than the present relations between Israel and Jordan, we may be in danger of turning the Holy Land into an unholy land.

The Indigenous Church

(Continued from page 330)

atically working toward self-support and toward the setting up of a church extension fund for future church construction.

There is advance on an accelerating scale. This is encouraging, especially in these days of international uncertainties. Our program has been to establish on each field, in the shortest possible time, a church that will be able to continue full activity even though conditions may necessitate withdrawal of missionaries from the area. This has already been accomplished, but with varying degrees of setback and loss. Besides evangelism and general supervision, our task now is to strengthen these churches as they expand. High priority is being given to the production of Christian literature for people who are rapidly becoming literate. All fields are training personnel in Bible schools and theological seminaries, and other training is being given where possible. Medical missionaries are not only healing bodies, but are training women for regular nursing and public health service. A special youth program has been set up to reach future leaders.

These are the many facets of mission work. We thank God for its advance, even though it may not always be as rapid as we would like. The Spirit of God is working with our missions and churches abroad, and there is an optimistic glow over the future as we enter into the great possibilities of today.

ELC PRESENTS 6 NETWORK TV COLORCASTS

Watch NBC's "Matinee Theater" April 2!

The Evangelical Lutheran Church, in co-operation with the other Lutheran churches, will present a series of live, hour-long television programs in compatible color or in black-and-white, to be seen on the National Broadcasting Company's daily network feature, "Matinee Theater."

The first program theme in this new religious series is "Stewardship of Life," and it will be telecast from Hollywood over the NBC network at 2:00 p.m., (CST), on MONDAY, APRIL 2.

Other programs will be seen as follows: MAY 7 (pre-father's Day); JUNE 4 (A father and son in business); SEPTEMBER 3 (Labor Day); OCTOBER 1 (to be announced); and NOVEMBER 5 (U. S. election eve—Christian Citizenship).

Sponsoring the series together with the ELC are the American Lutheran Church, Augustana Lutheran Church, and the United Lutheran Church in America—working cooperatively through "Lutheran Television Associates,"

of which ELC General Secretary O. H. Hove is chairman.

"Matinee Theater" has an audience estimated at more than 5,000,000 daily, which should be augmented by thousands of Lutherans who will be watching this unique new religious television series.

The programs are designed to reach the unchurched. It is hoped that after seeing the drama and being gripped by its message, they will be moved to give Christianity a chance in their daily lives.

"Matinee Theater" is carried by 135 NBC network affiliates and is directed by Albert McCleary.

Please plan to watch each program and to spread the word for others to watch also. And if you like the programs after you have seen them, (1) Tell your nearest NBC-TV station! (2) Send your comments to the National Broadcasting Co., 30 Rockefeller Plaza, New York 20, N. Y. (3) Write your commendations or criticisms to ELC Public Relations, so they can be passed along to the proper people!

Toward the General Convention

THE WORLD COUNCIL OF CHURCHES

THE SECOND OF TWO ARTICLES

(The Rev.) R. A. Ofst

Member of the ELC Union Comm

I. The Unity of the Christian Church

The unity of the Christian Church should be the ardent desire and the earnest prayer of every Christian. In His high-priestly prayer, offered on the night of His betrayal, our Lord and Savior Jesus Christ, said, *"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me"* (John 17:17-21).

Here our Lord prays for an amazing unity of faith, for a oneness of fellowship between His followers—as deep, as strong, as enduring, as intimate, as the unity existing between the Father and the Son. It is a unity, therefore, which only God can bring about. It is a unity which He will accomplish *through His Word of Truth*. *"Sanctify them in thy truth: thy word is truth."*¹

So down through those first centuries of the Christian Church, we find that the congregations and the church councils sought to build upon the Word of God as the only sure guide to truth and unity. When the Dark Ages came, it was because the Churches forsook the light of the Word and lost the way to the Father through faith in Jesus Christ. The Protestant Reformation marked the return to the Bible as foundation for Christian faith and life. In agreement with this prayer of our Lord, the Augsburg Confession of the Lutheran Church states, "To the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments" (Article VII). In other words, here is a call to unity of faith on the basis of the Word of God.

This was the position of Martin Luther at the Marburg Conference in 1529 when he met with Zwingli in the interest of a closer unity of the Churches represented there. Luther made it abundantly clear that the true unity of the Churches must depend upon the attitude toward the Scriptures. When the discussion came to center on the Lord's Supper, Luther wrote on the conference table the words, "It is written, This is my

body." In the discussion, Luther insisted that the Words of Institution of our Lord were clearly a promise of His Real Presence in the bread and in the wine, while Zwingli argued that the Words of Institution can have only a symbolical meaning. When they parted sadly in disagreement at the close of the three-day conference, it was not only because they disagreed on the doctrine of the Lord's Supper. It was because Luther felt that Zwingli was not letting the Scriptures decide the truth, but that he was placing reason above Scriptures. It is this attitude which destroys the unity of the Christian Church. Whenever Christians begin to place reason above Scriptures, they have begun to drift from truth. The history of the Christian Church, Protestant or Roman Catholic, confirms this. Do we not rejoice that Luther witnessed as he did at Marburg to the need of building on the Word of God? That it is in the Word of Truth that we can find our unity within the Christian Church?

Today Lutheran Churches continue to hold fast to the Word of God as the only foundation for unity and union. In the *Pittsburgh Agreement* (between the American and United Lutheran Churches), the *Common Confession* (the American and the Missouri Synod Lutheran Churches) you will find strong statements on the inspiration of the Scriptures, on their infallibility, on their authority in all matters of faith and life even to the point of stating that the Scriptures are inspired by God as to "content and fitting Word." Likewise in the *Minneapolis Theses*, adopted by the five Lutheran churches when the American Lutheran Conference was organized in 1930. Again, the statement on the authority of the Scriptures as basic to unity found in the *Minneapolis Theses* is repeated almost verbatim in Article I of the *Confession*, Section I of the Constitution of the church body, as follows: "The American Lutheran Church accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as divinely inspired, revealed, and inerrant Word of God and submits to this as the only infallible authority in matters of faith and life." When the Lutheran World Federation was formed, its "doctrinal basis" acknowledged the Holy Scriptures of the Old and New Testaments as "the only source and the infallible norm of church doctrines and practices."

¹Use of italics our own except where otherwise indicated.

How Does the World Council of Churches Seek to Bring About Unity?

When we come to the WCC which professes to seek manifest the unity of the Christian Church and to bring that unity, we find a sharp break from this doctrinal position. For here there is no mention of the need for acceptance of the inspiration and authority of the Holy Scriptures as a qualification for membership. The only qualification is "faith in Jesus Christ as God and Savior." We know that many theological liberals have given an entirely different meaning into these words than is found in the Scriptures. Not only that, but the statement concerning Christ is only a half truth.

Mr. A. J. Dell, formerly a member of the ALC now deceased, stated the case very forcibly when he wrote in *Lutheran Outlook* in July, 1947, "Many do not know what we mean when they say, 'The Christ, the Son of the Living God.'" The truth is that many deniers of the faith build up a different idea of Christ, fabricated from their own minds and thoughts, than that found in the Scriptures. Thus they can speak of Christ with a meaning more coherent than that found in the Bible. A common strategy today for deniers of the faith is to speak credibly to some extent of Christ but to say little about the Scriptures, except to cast doubt upon their validity and authority. The impression is conveyed that you can believe in Christ without believing in the Bible. The result is to effect a divorce in our faith between Christ and the Scriptures which will result finally in a tragic divorce from Christ, who so evidently respected the truth of the Scriptures.

One wonders Bishop Berggrav sought to have the words "according to the Holy Scriptures" inserted in the Constitution of the WCC so that it would have read, "Faith in Jesus Christ as God and Savior, according to the Scriptures," at the Evanston meeting in 1954. Many Lutherans and other sincere Christians in the Council no doubt would have wished that he might have proposed a much stronger, clearer statement on the Scriptures. The phrase proposed by Bishop Berggrav would not seem to compare with the statement concerning the Scriptures as found in the Constitution of the Lutheran World Federation or in other Lutheran official statements. Certainly it seems strange that any Lutheran theologian should be satisfied with anything less than the above statement on the Scriptures made in the constitution of the Lutheran World Federation. It would seem that Bishop Berggrav asked for a limited acknowledgment of the Scriptures in the WCC Constitution.

Another criticism made by Pastor Ofstedal is that the WCC does not acknowledge the Scriptures in its official statement, which does however recognize Jesus Christ as Lord and Savior," Mr. Willmar Thorkelson writes in *LUTHERAN HERALD* of June 8, 1954. Then he

NOTICE TO CONGREGATIONS AND PASTORS OF THE EASTERN DISTRICT

There will be a special meeting of the Eastern District on Friday, June 22, 1956, at 4:30 p.m. in Central Lutheran Church (immediately after the afternoon session of the Biennial Convention of The Evangelical Lutheran Church recesses) for the purpose of electing a president to fill the office left vacant by the death of President F. I. Schmidt.

FREDRIK A. SCHIOTZ, President

The Evangelical Lutheran Church

MYRON C. AUSTINSON, Acting President

HOOVER GRIMSBY, Secretary

offers this assurance: "As I understand it, the Lutheran Church of Norway, under leadership of Bishop Berggrav (one of the WCC presidents), is seeking to make *this necessary correction* at the World Council's Second Assembly in Evanston this summer. I would think that most, if not all, of the thirty-seven Lutheran church bodies (with *forty-four million Lutherans* in their membership) which belong to the WCC *would support this amendment*, along with hosts of other Christians. Lutherans, incidentally, *comprise about twenty-eight per cent of the estimated 160 million Christians* represented by the WCC's member Churches."

What did happen at Evanston? Were the Lutherans, twenty-eight per cent, along with hosts of other Christians, able to carry the day for the Word of God at Evanston? Were they able to bring about the "*necessary correction*," as Mr. Thorkelson suggested they would? Dr. O. G. Malmin answers this question in a *LUTHERAN HERALD* editorial of September 28, 1954, on what happened at Evanston with a paragraph entitled, "Where Is the Word of God?" "Yes, where is the Word of God? You will read the Message of Evanston in vain if you hope to find any specific mention of it; in fact so far as the Message definitely says, neither the Word nor the Bible is recognized. To us the fact that the Message makes no direct reference to the Word of God is *its greatest weakness*. And we fear it is not an oversight which causes the omission. Bishop Berggrav's suggestion, if adopted, would include at least a passing reference to Scripture." He merely asked the insertion of the words, "According to Holy Scriptures."

The only reason for the fact that Bishop Berggrav's proposal was not given more consideration at Evanston, we have been told, was that it was not on the agenda. Why wasn't it? Why wasn't it on the agenda in 1948 when the World Council was formed? I submit that to omit the doctrine of the Word from the agenda of two WCC meetings is a negation of Christ's high-priestly prayer in John 17. One would rightly have expected with Mr. Thorkelson that the representatives of forty-four million Lutherans and hosts of other Christians would have demanded that the first order of business should be the adoption of a strong statement on

the Scriptures as absolutely basic and necessary to any hope of deeper unity of faith between the Christian Churches. No technicality such as "agenda" should have been permitted to stand in the way.

Every week there comes to my desk a copy of the *Ecumenical Press Service*,² an official weekly news release of the WCC. I have not found since Evanston a single mention of Bishop Berggrav's proposal.

It cannot be just an "oversight," as Dr. Malmin points out. There must be a reason for the bypassing of Scripture in the WCC Constitution. At Evanston the Greek Orthodox Church went on record for "Tradition," spelled with a capital "T," as the "Test of Christian conviction." "A common return to the glorious Tradition" would mean "safer ground than ever before." The Greek Orthodox Church made it clear that it would not agree to the inclusion of Scripture as basic to faith and life unless "Tradition" is placed on an equality with the Scriptures. Is not that a halfway step in the direction of Rome which shares some of the traditions of the Greek Orthodox?

Then, too, the WCC has admitted into its membership large church bodies which permit open denial of doctrines of the Word with a consequent share of representatives who have openly declared their disagreement with fundamental Bible teachings, but who hold some of the high and honored positions in the organization. They would be opposed to a strong acknowledgement of the Scriptures as inspired and infallible in all matters of faith and life.³

We are left with a question which must be faced: Can the WCC bring about the true unity of Christian Church when it refuses to come out on a strong, definite platform of faith in the Scriptures as the inspired and infallible Word of God and therefore necessary to the establishment of what is divine truth and what is clearly heresy?

III. A Question Which Must Be Faced

We note that the WCC is very much concerned about what it calls "the sin of division" and the "sin of disunity" presented by the divided state of the Christian Church. In the Evanston Report on Faith and Order on Evangelism, as well as in pre-Evanston literature, there is a strong call to repentance for the divided state of the Church. *But the fact that many of these divisions exist because of departure from the authority of Scripture is not mentioned.* We have yet to find in WCC literature or conferences a call to the Churches to search the Scriptures for divine truth and to repent and to disavow any soul-destroying heresy that may have crept in. But no such call comes—only the call to repent of the "sin of division." It is not hard to see why such a call does not come from the WCC for it is apparently

unable to decide what its authority is. How can I determine what is the truth about justification by Faith, Baptism, and the Lord's Supper apart from the authority of Scripture? How can you know that the teaching of purgatory and invocation of saints constitute denial of full salvation in Christ?

Dr. Carl Frederick Wisloff of Norway in *Fast Ground* January-February, 1953, points to the embarrassment suffered by Lutherans in the WCC. The ecumenical Churches, he states, speak out so strongly against divisions between the Churches, that you wonder the Reformation was a sinful movement, and that it is the sin which we must confess, not the sin of denial of Christ. The one point never emphasized, Dr. Wisloff states, is that truth is more important than union and that it is a Christian's duty to witness to the truth even if it causes divisions.

Dr. Wisloff also offers a graphic illustration of the weak and compromising way in which the WCC deals with false teaching. At a WCC conference at Lund, Sweden, a book called *Way of Worship*, (about 100 pages) devotes sixty pages to the worship of Mary. Here an Anglican writer maintains that *a prayer which does not name Mary is incomplete. We must never think of God without thinking of Mary, and we must never think of Mary without thinking of God.* What attitude does the Commission take on this point? Dr. Wisloff's query. He finds that it is simply that *"we cannot agree at this point."* He indicts this as "a weak conclusion" and states that here evangelical churches should have offered a strong protest against Mariolatry especially in view of the recently announced doctrine of Mary's bodily assumption into Heaven. In the apostolic era, Dr. Wisloff states, church councils made declared their faith, expelled heretics, etc., but today the only heresy recognized by the so-called ecumenical movement is the fact of division amongst the churches.

The question would seem very much in place at this point, "Is the WCC, so different from the ecumenical councils of old, entitled to the good name, 'Ecumenical'?" Does it really represent the world-wide fellowship of Christians?

At this point we find ourselves facing the fact that many "splinter groups" have broken off from the major Reformed church bodies because of loyalty to Christ and to the Scriptures. Dr. Schramm, editor of the *Lutheran Standard* (ALC) posed the very pertinent question several years ago: *"How about the evangelical parts of American Protestantism that fought a good fight against modernism in their bodies and need not return to the old position because they never left it."* Maybe the future lies with that group as much or more than with the Lutheran Church which has boasted of its orthodoxy and has in some respects denied the power thereof.

²N.Y.C. Office, WCC, 156 Fifth Avenue, New York, N. Y.

³See "Should We Join the WCC?" Pp. 30, 31, 54; a brochure published by Augsburg Publishing House in 1948.

Here and There on the Christian Front

Edited by Raymond M. Olson

CLARIFY CHURCH BULLETIN MAILING RATES

The Post Office Department has clarified legislation approved last July by Congress which makes it easier for church bulletins to obtain second-class mailing privileges. The Department has now stated that churches and church organizations may be eligible for mail at second-class rates printed publications that are issued on a regular schedule. Rural church bulletins retaining second-class mail privileges will be given "free-in-county" privileges, traditionally enjoyed by weekly newspapers only, if they meet the basic requirements for such privileges as prescribed by section 132.113, Postal Manual. This publication may be contacted at any post office.

Basically, the bill permits printed church publications to obtain second-class mail privileges without maintaining a list of subscribers, if they do not carry miscellaneous advertising. In order to qualify for second-class mail privileges, a publication must be printed, either from type, or by offset process, and cannot be mimeographed.

RELIGIOUS INSTRUCTION CALLED MAJOR ISSUE

A specialist in school law declared in Chicago that the most important legal issue in education today is religious instruction. He called segregation one of the least important of the major school law questions. Dr. E. C. Bolmeir of Duke University addressed the National Association of Secondary School Principals.

He said that the legal principles for religious instruction "are still in the evolutionary state," whereas today's young people are clearly indicating that they will put an end to segregation in schools. "From a long-time view," Dr. Bolmeir said, "the segregation issue ranks far down the list as an important issue in school law. If there is any doubt as to the eventual conformance with the recent U. S. Supreme Court decision, one needs only to observe the expressed attitudes and opinions of college and high school students

ISRAEL PRESIDENT GREETES LUTHERAN MISSIONARY



President Isaac Ben Zvi, of Israel (left) converses with Pastor Magne Solheim of the Lutheran Mission to Israel (right) at the reception given by the President and his wife for fourteen representatives of Christian churches in Israel. Also present were the Minister of Religion and four officials from his ministry, the president of the Hebrew University in Jerusalem, the president of the Supreme Court, the mayor of Jerusalem, and other high civil servants. The president asked his guests to bring his greetings to the Christian citizens of the State of Israel and to the Christian pilgrims who were visiting the land.

of today who will formulate social policy tomorrow."

On the matter of religious instruction, he pointed out, there was no such common agreement. In this connection, Bible reading is legally permitted in most states, but the teacher must not comment on passages read and pupils who disapprove are not required to participate. While released-time religious instruction has some legal support, he said, "this type of program creates and agitates denominational differences and animosities."

STRESSES TRAINING OF NATIVE MINISTRY

Lutheran Bishop Rajah B. Manikam, widely-known Indian Christian leader, said in Bangkok that the preparation and training of an indigenous ministry for the Christian Church was "a matter of first priority." He addressed the Southeast Asia Theological Education Conference of which he was chairman. About 150 Protestant leaders from 17 countries attended the meeting.

Dr. Manikam observed that the training of a native ministry was a primary concern of the conference. He

said for that reason he regarded the meeting as the most important single event during his five years of service as the Southeast Asia Secretary of the World Council and the International Missionary Council.

In welcoming the delegates, Acharn Puang Akkapin, moderator of the Church of Christ in Thailand, said that one of the main reasons why the great expectations of earlier missionaries had not been fulfilled was because of inadequate recruitment to the Christian ministry.

ISLAM MOVES AHEAD IN AFRICA

Islam has continued to make a steady "conquest" of the African continent, reports the Jesuit missionary publication *Missioni*. It reported that since 1934, Moslems have increased from 48,000,000 to 80,000,000. It also reported that the African population is now 200,000,000 as against 144,000,000 in 1934.

The publication attributed the growth of Islam in Africa largely to help from the Moslem Arab States, and credited el-Azhar, the 1,000-year-

PRINCESS IN THE PULPIT



RNS Photo

Princess Ileana of the deposed royal family of Romania was the first woman to occupy the pulpit of historic Christ Episcopal Church in Philadelphia when she spoke at a noon-hour weekday Lenten service. She is shown receiving from the Rev. Ernest A. Harding, rector, one of 100 newly-coined gold-finished medals bearing the ancient seal of the church. The princess, daughter of the late Queen Marie and a granddaughter of Queen Victoria of England, is a member of the Romanian Orthodox Church. She is married to Dr. Stefan Isarescu, a physician, and lives in West Newton, Massachusetts.

old Islamic theological seminary in Cairo, with having injected a "life-giving breath" to a new Islamic program geared to modern needs.

"Today the Moslems speak in their religious propaganda of the social applications of Islamism," the journal stated, "and of encouraging legitimate national aspirations, while Christianity speaks of restoring the dignity of women." It also stated that Aga Khan, Indian-born potentate who heads the Moslem Ismaili sect, has given considerable sums of money to foster Islamic institutions in Africa.

JEWISH POPULATION

The world Jewish population increased 58,557 in 1955 to a total of 11,908,443 or 0.4 per cent of the world population of 2,500,000,000, according to the 57th annual American Jewish Year Book. The United States continues to have the largest Jewish population of any nation, with 5,200,000, or 3.1 per cent of the total population. After the U. S.

comes the Soviet Union with an estimated 2,000,000; Israel with 1,550,958; England with 450,000; and Argentina with 360,000.

New York has the largest Jewish population of any city in the world—2,050,000—although the number of Jews decreased by 80,000 during the year as the result of a movement to the suburbs. One figure made public for the first time since World War II was that of Austria's Jewish population, given as 10,777. That country had 191,408 Jews in 1939. The Jewish population in Germany was listed as 23,000, as against the pre-Hitler figure of 500,000.

MINISTERS ARRESTED IN BOYCOTT



RNS Photo

Twenty-three ministers were among 73 Negroes arrested and charged with being active participants in a 12-week boycott protesting segregation in city busses in Montgomery, Alabama. They were booked for violation of the state's anti-boycott law, fingerprinted, and released in bond for hearings. One of the ministers, the Rev. L. R. Bennett, is shown carrying his Bible as he enters the county jail. The boycott was launched December 5 after a Negro seamstress was fined \$14 for refusing to move to the rear of a bus. Alabama state and local laws require that Negro riders be segregated in a public conveyance.

WORTHY OF NOTE . . .

Gross sales of church literature and supplies by member publishing houses of the Protestant Church-Owned Publishers' Association totaled more than \$75,000,000 in 1955. The report made by the out-going president, Kenneth L.

Graham, of Independence, Mo., said that the 31 houses affiliated with the organization distributed more than 11,000,000 pieces of Sunday school literature, published several hundred new books, and created and distributed millions of copies of devotional magazine, church periodicals, and other religious publications. . . . For the first time in history, the ancient texts of two sacred books used in communion services of the Eastern Orthodox Churches will be translated into modern English. They are the Gospel and Epistle Books which comprise most of the New Testament. . . . A group of Protestant clergymen have demanded that the city council of Oak Park, a suburb of Detroit, rescind a resolution calling upon citizens for contributions to rebuild a burned-down Roman Catholic Church, charging that it violates the principle of Church-State separation.

METROPOLITAN IN OSLO



RNS Photo

Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking official of the Moscow Patriarchate (left), is shown on his arrival in Oslo for a six-day visit. He was greeted by the Rev. Ragnar Forbach, Oslo, assistant pastor of the Church of Norway's Cathedral and winner of the 1951 Stalin Peace Prize (right). The Metropolitan's visit was arranged by Mr. Forbach, who was the Russian prelate's host, and the leftist Norwegian League for Peace and Freedom of which he is a leader. Mr. Forbach's request for permission to have the Soviet churchmen speak in the cathedral was rejected by the Ministry of Education on the grounds that Metropolitan Nikolai came to Norway under the auspices of a political organization. The Ministry must approve non-Lutheran speakers at the Cathedral.

Schools and Colleges

Edited by the Division of Higher Education

ST. OLAF VIKING CHORUS ANNOUNCES ITINERARY

The 43-voice Viking Male Chorus of St. Olaf College will go on tour to three states beginning March 27. The student-organized, student-managed and student-conducted chorus is unique in American colleges. Their itinerary this year follows:

Tuesday, March 27, Crystal Bay, Minn.; March 28, Whitehall, Wis.; March 29, Iola, Wis.; March 30, Valer, Wis.; March 31, Mauston, Wis.; Monday, April 1, Rochester, Minn.; April 2, Butterfield, Minn.; April 3, Lake Park, Iowa; and April 4, North

Dakota. The group has previously sung at St. Paul and St. Paul, Minn.

VS NOTES

Concordia College recently received a thousand dollars from Mr. O. I. Hertsgaard of Minneapolis for the purpose of establishing a music scholarship. The income from this fund is to be awarded annually to a member of the sophomore or junior class who shows interest and proficiency in the field of choral music.

Mr. Hertsgaard was appointed director of music at *Concordia* in 1909 and since that time it was his first job, he says, *Concordia College* deserves something for that reckless experiment."

Howard Hanson, director of the Eastman School of Music, directed the title Symphony Orchestra at *Pacific Lutheran College* on March 15. Dr. Hanson spoke that day to alumni in the Pacific Northwest from Eastman's School of Music.

Lawrence M. Stavig, president of *Augustana College*, has been appointed to a second term on the United States National Commission for The United Nations Educational, Scientific and Cultural Organization. Stavig is one of fifteen members-at-large and his term of office will extend until 1958. The National Commission for UNESCO was established in 1946 and

is attached to the Department of State to advise the government and to act as an agency of liaison with the American people.

Mid-week Lenten service speakers at *St. Olaf College* have included: Dr. Gerhard Frost, *Luther College*; Dr. Theodore Huggenvik, *St. Olaf* religion department; Pastor Verlyn Smith, *Augustana College*; President A. L. Abrahamson, *Augustana Academy*; Dr. Joseph L. Knutson, *Concordia College*; President Sidney A. Rand, *Waldorf College*; and Dr. George Aus, *Luther Theological Seminary*, St. Paul.

Claire G. Kloster, associate professor of psychology and head of the Placement Bureau at *Luther College*, has completed requirements for his Ph.D. degree in educational psychology at the University of Minnesota and his degree was conferred on March 15.

Dr. Kloster's thesis is "The Relation Between Measured Vocational Interests and Job Satisfaction." The study involved follow-up interviews with 100 young men who had taken vocational guidance tests while college students twelve years earlier. Dr. Kloster is a member of the American Psychological Association and the American College Personnel Association.

The broadcast of the *Concordia College* Chapel convocation has been moved to ten a.m. and is now a live broadcast. The broadcast includes the entire convocation program, together with five minutes of college news, Monday through Friday, over KFGO, Fargo.

The first autograph book party ever held on campus at *St. Olaf* recently honored Dr. Howard V. Hong, chairman of the philosophy department, and his recently published book, "This World and the Church." The edition, recently released by Augsburg Publishing House, deals with the increasing growth of secularism among people of

today, including those who are active in church work.

In the foreword of the book, Bishop Hanns Lilje of Hannover, Germany, subscribed: "This deals with a problem which should meet with the widest interest within the Christian world . . . and is presented by Dr. Hong in a most vigorous and, at the same time, the most scholarly way."

John Gimbel, assistant professor of history at *Luther College*, received his Ph.D. in history from the University of Oregon on January 24. The degree will be conferred at June commencement exercises. His dissertation was "Marburg Under Occupation, 1945-52—A Study of the Impact of Our American Military Government Detachment Upon a German Community." He directed a survey study when he was a Fulbright Fellow at the University of Marburg, Germany, in 1953-54.

A fund gathered by staff members of the *Minneapolis Star* and the *Minneapolis Tribune* was sent recently to *St. Olaf College* to establish a memorial to Rolf Felstad, a 1929 *St. Olaf* graduate. Felstad worked at the *Minneapolis* papers until his death last July.

The \$300 memorial fund will establish a Rolf Felstad shelf in the college library marked by an inscription to the alumnus. Money from the memorial will be used to stock the shelf with books on political science, journalism, and history—subjects of great interest to Felstad.

Dr. Earl G. Nicks, manager of the Business Education Division for Underwood Corporation, was the guest speaker at the Ninth Annual Business Teachers Conference at *Concordia* on February 20-21. Dr. Nicks was formerly head of the Business Education Department at the University of Denver and also former officer of the National Office Management Association.

Within the E.L.C.

PERSONS

The Rev. J. P. Dragseth, since 1943 pastor at Ryder, N. Dak., will move to his new parish, Gethsemane-Saron at Minot, N. Dak. early in April.

The Rev. Victor G. Sorensen, Fowler, Colo., has accepted a call to the Dunn Center parish, Dunn Center, N. Dak., and will move there June 1.

Mrs. Phoebe Engstrom Quanrud, wife of the Rev. Olger Quanrud, missionary to Colombia, died March 12 in Minneapolis, Minn. Funeral services were held March 15 at St. Anthony Park Church, St. Paul. Mrs. Quanrud had been hospitalized for some time in Baranquilla, Colombia. She and her husband flew to Minneapolis the day before she died. More detailed obituary later.

The Rev. Earl C. Ericksen, missionary to Iraq, writes that he arrived in Iraq Dec. 1, 1955. He is now stationed in Mosul, where he is engaged in the study of Arabic. He requests prayer for the mission work in Iraq, and adds that he would appreciate hearing from friends in America. His address is: Bab el Tob, near Jamil Khuthur Mosque, Mosul, Iraq.

Lawrence A. Sauer, a son of the late Rev. O. A. Sauer and an active member of Our Saviour's Church, Minneapolis, Minn., died March 10, 72 years of age.

DISTRICTS

Eastern

Adams, Wis. Trinity Church, which until three and one-half years ago was a part of the Arkdale parish, recently burned the mortgage incurred when it remodeled its church and bought a parsonage. It has recently installed a Baldwin electronic organ. The Rev. A. M. Rusten is the parish pastor.

Northern Minnesota

Superior, Wis. Groundbreaking services on Feb. 26 marked the beginning of the construction of Our Savior's Church's new \$61,500 parish education building. Plans call for the work to be completed during the month of August. The Rev. Theo. M. Nelson is pastor of this parish.

South Central

Graettinger, Iowa. First Lutheran Church (ELC) and St. Paul's Church (UELC) are conducting negotiations toward an organic union of the two congregations. A poll taken in February among the members of First Lutheran resulted in a 77% vote in favor of the merger. Pastors of these churches are, respectively, Paul G. Tolo and A. W. Sorensen.

North Dakota

Parish realignments: Stanley Church, Stanley, is now a one-unit parish. A new Ross parish will be made up of congregations at Ross, White Earth and Manitou. A third parish, with Palermo as its center, will be comprised of congregations at Palermo, Knife River, and Blaisdell.

Sharon, N. Dak. Trinity Church in Sharon, formerly a part of the Aneta parish, will be served for one year by an interim pastor, after which it will call a permanent pastor.

Bismarck, N. Dak. The Lutheran Church of the Cross, a new congregation in Bismarck, held its first service in its new church on March 11; it is served by the Rev. Harold Hofstad. This new parish was sponsored by Trinity Church in Bismarck.

OBITUARIES

The Rev. John Peterson

The Rev. John Peterson, who for more than twenty years edited the Sunday school papers of The Evangelical Lutheran Church, died at his home in St. Paul March 7, in his 86th year. Funeral services took place March 10 at St. Anthony Park Church, St. Paul, the Rev. A. G. Lewis officiating. Pastor Peterson was born Dec. 30, 1870, in Chicago, Ill. He was graduated in 1900 from St. Olaf College and in 1903 from the United Church Seminary, St. Paul. He served two parishes: Trinity in Moorhead, Minn., 1903-13, and Jefferson Prairie, Clinton, Wis., 1913-23. He then served as editor of the Sunday school papers of our Church up to 1944, and continued for several years more to do editorial work at Augsburg Publishing House. In addition to his work with the Sunday school papers, he for a number of years edited "Lutheran Almanac" and "Luther League Topics." He is survived by his wife, nee Ella A. Larson, and two daughters.

Of Pastor Peterson it may be truly that "he walked with God" and he was in very truth "a sweet sacrifice of Christ" to all who had the privilege to be associated with him.

Mrs. A. L. Midtgaard

Mrs. A. L. Midtgaard, one of the founders of the Fertile Church, Fe Iowa, died Feb. 20, in her 89th year. Born in Nordfjord, Norway, Aug. 1867, she came to America in 1891. Later in that year she married A. L. Midtgaard, who survives her together with a son, three daughters, and several grandchildren and great-grandchildren.

Sever J. Severson

Sever J. Severson, who was pastor of Donaldson and Stephen, Minn., 1918; died at Menomonie, Wis., March 2, 88 years of age. Funeral services took place March 5 at Lyster Church, Nelson, Wis., the church where he was baptized and confirmed. The Rev. J. C. Thompson officiated. Sever was born Dec. 21, 1867, near Nelson, Wis. B.A. from St. Olaf College 1890, graduated from the United Church Seminary in 1897. After resigning from the parish ministry, he lived for a number of years as a merchant at McHenry, Ill., and later at Davidson, N.C., 29 years. His declining years he spent at Nelson and Menomonie, Wis. In 1902 he married Mattie Hilborn, who died in 1928. He is survived by a brother and a sister.

Dr. John E. Granrud

Dr. John E. Granrud, nationally known educator, died March 4 at Covina, Calif., in his 61st year. Burial took place March 10 in Minneapolis. Dr. J. A. Aasgaard officiating. He was born March 17, 1895, at Decorah, Iowa, a son of Prof. J. E. Granrud and Anna, nee Olsen. B.A. (1917), St. Olaf College; M.S. (1921), U. of Minnesota; Ph.D. (1924), Teachers College, Columbia University. He was superintendent of schools in the Canal Zone and later in Springfield, Mass. Since 1946 he had been western director of the commission on educational organization of the National Conference of Christians and Jews. He is survived by a brother, Carl F. Granrud, attorney for The Evangelical Lutheran Church.

Henry J. Huseby

Henry J. Huseby, Great Falls, Minn., father of the Rev. W. R. Huseby, pastor of Mt. Carmel Church, Milwaukee, Wis., died Feb. 7, in his 84th year.

At the funeral, held Feb. 11 in at Falls, the Rev. Lowell Swantz. Huseby was born Oct. 7, 1902, near Decorah, Iowa. After living many years at Steele, N. Dak., he moved in 1955 to Great Falls. In 1901 married Alyda Johnson, who survives him together with 11 children, grandchildren, and 11 great-grandchildren.

ANNOUNCEMENTS

CANADIAN SPRING INSTITUTES

April 1-4, Luther College, Regina, Saskatchewan

April 5-8, a local Lutheran Church, Winnipeg, Manitoba

Sunday school teachers and other church school workers in the areas named are urged to make use of the opportunity to attend the institutes. They are held in co-operation with the Board of Parish Education of the American Lutheran Church. A staff member is the representative of the Evangelical Lutheran Church.

J. C. K. Preus, Executive Director
Department of Christian Education

The library of the National Lutheran Council needs, for its archives, a copy of the following back numbers of the *heran Herald*:

1949—August 23

1950—December 12

1952—July 29

Any reader can fill this request, and the magazines to Miss Helen M. Abel, National Lutheran Council, Madison Avenue, New York 10, N. Y.

St. Ansgar Circuit WMF will meet April 1 in Trinity Church, Mason City, Minn. Speaker: the Rev. L. L. Spaulding.

St. Crosse Circuit WMF will meet April 24 at Blair, Wis. Speakers: Mrs. Arne Branstad and Missionary Sigurdson.

St. Claire Circuit WMF will meet April 8 at Central Church, Chippewa Falls, Wis. Speakers: Mrs. Oscar Branstad, the Rev. M. T. Gilbertson, and Mrs. Jos. Haanstad.

St. Vernon Circuit WMF will meet May 1 in Viroqua Church, Viroqua, Wis. Speakers: Mrs. M. A. Kjeseth and the Rev. Philip Hyland.

St. Isidore Circuit WMF will meet April 24 at Bethania Church, Rosholt, Minn. Speaker: the Rev. J. M. Mason.

St. George Circuit WMF will meet May 1 at Bethel Church, Wahpeton, N. D.

St. Los Angeles Circuit WMF will meet April 19 at Trinity Church, Santa Barbara, Calif. Principal speakers: Miss

Sadie Austin and Dr. Gaylerd Falde.

St. Sioux City Circuit WMF will meet April 17 at First Lutheran Church, Sioux City, Iowa. Speaker: the Rev. Merrill Gilbertson.

For Sale: A good church bell. Write J. P. Hegge, Summit, S. Dak.

Wanted: Three or four used black choir gowns by French Creek Church. Write Mrs. Laurel Thompson, R. 1, Ettrick, Wis.

Yankton Circuit WMF will meet April 17, at Yankton, S. Dak.

Vermillion Circuit WMF will meet April 16 at Vermillion, S. Dak. Speaker: the Rev. J. M. Mason.

Brookings Circuit WMF will meet April 20 at Oldham, S. Dak. Speaker: the Rev. J. M. Mason.

Women's Missionary Federations of the Fargo and Moorhead Circuits will hold their joint Bible retreat June 28-29 in Fjellstad Hall, Concordia College, Moorhead, Minn.

Southern Minnesota Pastoral Conference will meet April 3-5 in the new Lutheran Brotherhood Building, 2nd Ave. and 7th St. So., Minneapolis, Minn. Morning sessions will begin at 9:15.

Fillmore Circuit LDR and LCR will conduct a workshop April 7, 2:15 p.m., at Rushford, Minn. Speaker: Miss Eleanor Nelson.

Denver Circuit WMF will meet April 24 at Old West Paint Creek Church, Waterville, Iowa. Speakers: Pastors Harold Martinson, Roy Harrisville, and Alton Christensen.

Mt. Horeb Circuit WMF will meet May 11 at Jordan Church, near Brownston, Wis. Speaker: Mrs. O. G. Malmin.

Goose River Circuit WMF will meet April 30 at Clifford, N. Dak.

A CORRECTION

The January 31, 1956 special CHARITIES ISSUE of the *Lutheran Herald*, will no doubt become a document of historical reference, for all the information it contains. Two corrections are to be noted pertaining to the Lutheran Welfare Society of South Dakota, page 110. The society was organized in 1920, not in 1952, and 1,341 unmarried mothers have been cared for since the time of organization, rather than 134.

Board of Charities Office

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

Well-improved 220 acre farm, northeastern Iowa. Strictly Lutheran community, 3 mi. from town. 457-1A

Very fine 280 acre farm, west central Minn. At least 225 acres in cultivation, 50 acres good pasture, very good buildings, modern 6 room house with utility room. All buildings in good repair, 5 mi. from town, about 4 mi. to Lutheran church. Price—\$100 per acre; can be bought on terms. 457-2A

160 acres all tillable, all modern farm, southeastern Minn. Complete set of good buildings. New black top road, dial phone, on school bus and mail, milk routes. 3 mi. to town of 500, Lutheran community. Reasonable price. 457-3A

80 acre farm, excellent buildings, all modern 8 room house, full line of machinery. 4 mi. to town on black top highway, on mail

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Gentlemen: Please send me the following Revised Standard Version Bibles.

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and school bus route, ¾ mi. to Lutheran church, Barron Co., Wisconsin. 457-4A

30 acre subsistence homestead, ½ mi. to town, western Wisconsin. Practically level, 15 acres plowland. Good 7 room house, garage, other buildings. Elec.; well convenient to buildings. 457-5A

37 acre farm, good productive soil, fair small buildings. Electricity. Western Wisconsin. 457-6A

Level, heavy soil, equipped, 80 acre farm, 3½ mi. from Rice Lake, Wisconsin. Good buildings, electricity, water pressure. 60 acres in field; 23 cows and heifers, tractor on rubber, tractor machinery, milking mach., etc. All feed, hay and silage. Early possession. 457-7A

Well-improved, well-located 120 acre farm, good buildings, including house with modern conveniences and elec. Located only 1 mi. from railroad town, western Wisconsin. 457-8A

40 acre farm, bordering small lake. Ideal poultry or milk farm. Ottotail Co., Minn. REA, school bus route, good gravel road, strong flowing well piped through house. 3 mi. to town and ELC church. 5 room house, good set of small buildings including barn, chicken house, milk house, garage and shop. Price—\$4,500. 457-29A

Businesses

Appliance and electric store, handling radio and TV, plumbing, electric wiring, some furniture and hardware. Located in county seat city of 1,500 in southern Montana. Good farming and stock raising country. Good schools, 6 churches including an ELC, State Fish Hatchery, and airport. Good opening for some young hustler. \$11,000 will handle; terms on part if necessary. 457-9C

Business partners wanted to share in new car and farm machinery dealership, or will sell. Western Wisconsin. 457-10C

Cafe for rent or sale, in small central Iowa town. \$22,000 yearly business. Seats 50; also a banquet room. \$100 per mo. for fixtures and rent the first year. Will then sell and apply amount on contract. ELC church, good schools. 457-11C

Cafe for sale in tourist city of 13,000 pop., western Minn. Weekly volume now \$1,650 to \$1,800; summer volume much more. Big traffic center, all new and up-to-date modern equipment. Reason for selling: owner wishes to retire after 35 years. Lutheran community. 457-12C

Drive-in, eating place, located in southeastern Minn. Building 8x16, lightweight construction, can be easily moved. Building 2 yrs. old, with equipment. Reason for selling: family help leaving home. 457-13C

WANTED TO RENT

Couple and 13 yr. old boy need 4-5 room apartment near ELC church in Chicago, Illinois. North or northwest preferred. 457-14B

POSITIONS WANTED

Lutheran girl, 22, wants housekeeping position on farm. No objections to invalid father or mother. References asked and given. 457-15D

Employed girl desires part-time housework in private Minneapolis home with children in exchange for room and board. Prefer pastor's home. 457-16D

Parish visitation and some youth work wanted in Lutheran church, Mpls., suburb preferred. 4 yrs. parish work experience. Can begin at once. References furnished. 457-17D

Position wanted on a farm during summer vacation. 17 yrs. old, have had experience on dairy and chicken farms, love animals and am a willing worker. 457-18E

Lutheran high school teacher with 8 summers' camp staff experience desires summer position in Lutheran Bible camp with family accommodations. Qualified as A.R.C. Water Safety. Would be particularly interested in position as asst. director or camp director. 457-19E

Seminary student with wife desires position as janitor or caretaker for church or apartment building in Twin Cities, preferably with apartment furnished, beginning September of 1956. 457-20E

Seminary student, 28, wants summer work beginning about May 15 in Minneapolis area. College and armed services experience. Will take part or full-time work. 457-21E

HELP WANTED

Retired person or physically handicapped person wanted to share my good home in northwestern Minnesota. 457-22F

Registered Nurse wanted for small, 28 bed, community hospital, town of 1,500, western Minn. Within walking distance to fine swimming beach. Write for further information. 457-2

457-2

Middle-aged woman wanted to care elderly couple in their home, southwest Minnesota. 457-2

Experienced and competent sales man wanted to manage lumber yard in southern Minn. Salary and percent profits. Insurance benefits. Strong Lutheran community, new Lutheran church, good school. References required. 457-2

Position open in Lutheran week-day school in southern Minn. Lutheran community teaching grades 1-12 released time class. Full-time job. 9 months of year. Experience. Music background desired for instruction singing, and Junior Choir. 457-2

Male teacher needed for upper elementary 6th and 7th combination in southern California Christian Elementary School. Interest and satisfying position. 457-2

Bank in small town of 450 in eastern North Dakota would like to employ you man as bookkeeper. Applicant should be able to type and have some knowledge of bookkeeping. Experience desirable but not necessary. Permanent position for right man. 457-2

POEMS AND PRAYERS FOR CHILDREN

Illustrated Collections a Child Will Treasure

POEMS OF PRAISE Selected by Pelagie Doane

An anthology of familiar and favorite verses and others less well known. All tell of God and His love and give to little children a sense of His presence in everything about the Ages 6 to 10. \$2. Code 31-92

A CHILD'S GARDEN OF PRAYER Gockel and Sleska

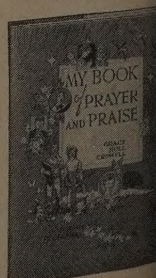
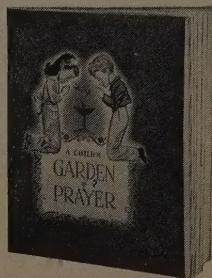
Familiar prayers to help the child with thoughts for time of illness, in church, school and Sunday school. Ages 3-7. Paper, 31¢ Code 31-86

PRAYERS AND GRACES FOR A SMALL CHILD Mary Alice Jones

Prayers to use with children—will teach the child to talk naturally with God. 21¢ Code 31-92

MY BOOK OF PRAYER AND PRAISE Grace Noll Crowell

Prayer poems that will voice for the child, in a natural way, his thanks and praise to God. There are prayers for mealtime, for times throughout the day, and for nighttime. \$1. Code 14-3



Augsburg Publishing House, Minneapolis 15, Minnesota

A New Book by Evangelist Oscar C. Hanson



AT YOUR BEST

CONTENTS

Does He Still Stand Waiting?
Praying or Trusting?
Are We Sure?
Are You Growing?
The Storage Tank or the Pipe
Line?
Sentiment or Salvation?
What Do We Do With Our
Problems?
Ways in Debt?
There Sweat On Our Souls?
What Do We Really Expect?
Do You Hear the Siren?
Live What or Save Whom?
How Big Are the Steps We Take?
Sleep on the Job?
Remember Jake Mayer?
Just Sitting in the Bleachers?
Much Loose Talk?
Wrong Diagnosis?
Do We Realize This?
Is There Something Between?

How to be at your best *as a Christian* is the basic theme of this new book from the pen of popular speaker and author Oscar C. Hanson.

"Christians sometimes drag their feet," says Dr. Hanson. "Prayer becomes dull. Radiance is lost . . . our spirits sag, our witness seems cold and ineffective." Dr. Hanson's messages are the spiritual tonic for the "weary" Christian. With refreshing zeal and fervor he takes you to the very heart of the Christian gospel and finds there how *you* can be *at your best*. His messages are based on personally-directed questions applicable to all, from the teen-ager on up.

As former Executive Secretary of the Young People's Luther League and President of Lutheran Bible Institute, Dr. Hanson's writing is of special interest to the young people of our church. In 1954 Dr. Hanson became full-time evangelist for The Evangelical Lutheran Church. He is also the author of *LIVE TO WIN* (\$1.75) and *MARCH TO WIN* (\$1.50).

\$1.75

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Wings on the Cross

Wings on the Cross,
seraphim over the throne of God,
insulate the grief
that the spear of duty's hand uncovers.

Fly with two wings;
veil His heart with two,
mask His face;
with two make secret His limbs and feet;
lest I should see Him as He is
and homesick die.

Incarnate Word,
beneath this feathered screen
Your hands grasp nails,
Your head hugs thorns,
and Your feet are bound in prayer.

Unbroken of bone,
transcend the grave-bands and Easter stone;
but leave a remembrance feather,
a pentecost flame,
that I may borrow shaft and barb of flight;
till the loan comes due and glory returns,
and He who is One is all in all again.

MAYNARD E. STOKKA